1:Du Bois E-S (1938-1939) 1944
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of the less desirable portions of the animal to roast on the spot. Rat hunting, in which a group of boys under grown men, is another source of food. The rats are often roasted in the fields where they are caught, and the children are given the bellies, entrails, and other less desirable parts. It is noteworthy that there is no institutionalized recognition of a boy's first success in hunting, as there is among many peoples. If a boy is praised at all for his successes, it is only because an indulgent adult happens to take notice of them. In any event, the procuring of the day's food is so precarious and inconsistent as the administering of discipline. Furthermore, the food secured is of the less choice kind, a factor which may, in conjunction with many other attitudes, help to produce in the child a feeling of being undervalued. It is certainly not without significance that in an autobiography like Malinke's, where he frequently stresses the good treatment he received as a child, good treatment meant being given food. It indicates that feeding is not something a child expects as a matter of course.

There is a slightly different adjustment for girls. Their play period is neither so long nor so free. They are more closely attached to their mothers and have more demands made upon them in terms of their adult role as providers for the family. Weaving baskets, sewing pandanus mats, and making bark cloth are additional skills deliberately taught girls at this time by their mothers. I knew only one woman, an orphan, who did not know how to make baskets. Interestingly enough, many boys also pick up these skills to a minor degree, but without deliberate instruction.

Girls frequently go out to the fields to work with their mothers or with companions. Also, women are responsible for harvesting and preparing food. By the time a little girl is nine or ten years old, she can cook for the ordinary family meals. She therefore has more regular access to food. I know of no instances in which little girls were guilty of pilfering from gardens, although accusations to this effect were sometimes leveled at them. Such charges, on the other hand, gave rise to frequent if minor frictions with boys. This does not mean, of course, that adult women do not steal, but one might expect a higher frequency of thefts by men than by women. Out of twenty-four theft anecdotes twenty-one apply to men. In the autobiographies there are eighteen identifiable cases of theft; sixteen of these were reported by the men.

Although a girl has more regular access to food she does not have the guest privileges of the small boy. She gets no presents during butchering unless an unusually indulgent and thoughtful male kin happens to remember her and give her a bit of meat. The meat at feasts is always

The *wealth of yams* is always distributed to the women but only in terms of the males in their household. That is, women get more for their husbands and sons but not for themselves or their daughters. This is consistent with the theory that [illegible] food is the property of men. Since feasts are primarily occasions for food distribution and actual consumption is at home, women do get a share, but only as dependents of the men. Also, since meat is eaten primarily in connection with feasts or sacrifices and is definitely a treat, the way is open for it to become set in children's minds as a symbol of masculine prerogative. The system of meat distribution helps to reinforce early in life, and on a very basic level, the role of masculine prestige in the culture. Men are not the providers; in fact, they are quite the contrary. They are the ones provided for, but they are also the purveyors of a delicacy.

The girl, then, is set during early childhood in the [illegible] and intimate relationship to the food cycle that she will follow [illegible] her life. Yet no girl who is unmarried may make a contribution in her own name to food displays, even though she may have grown and prepared some of the food that is brought in her mother's name. This means that she may be assuming adult responsibilities without receiving adult recognition. It is worth noting in this connection that public food contributions are the symbol of female adulthood.

The following condensed version of an Alorese tale illustrates nicely the role of the sexes, and especially of the mother-son relationship, in the matter of food. Here the young men appear demanding and vengeful, while the woman vacillates between being a gratifying and a frustrating figure.

Story of the Wasteful Sons

Two brothers went to work in their garden and their mother cooked food for them to take along. When they came home they said, "Our friends have finished the food. It would be nice to cook more." So the mother cooked more food and took it to them in the garden. Part of the food they ate, part they spilled. [The meaning is that in carrying the food to their mouths with a coconut-shell spoon they were careless and let a portion fall to the ground.] In the evening they again asked their mother to cook food for them to take to the fields. They took the food and again ate part and spilled part. Then they ran home to their mother, saying, "Mother, we are sick; therefore cook us millet." The mother put the feces of their youngest brother in the pot of millet she cooked for them.

When the brothers entered the house, they smelled feces and refused